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WEEKLY REVIEW.

—We wish well to the "Eurasian and Anglo-Indian Association," and rejoice in what it is doing for the improvement of the condition of the classes represented in it. Their energy and zeal have triumphed over many difficulties, and they are now well organized and in a position to take note of the best methods of advancing the cause they have in hand. They have among them men of acknowledged ability and high character. Just why they should think it necessary, as an organization to have an *al fresco* entertainment once a year in the Victoria Gardens, we see not. Such an entertainment came off yesterday a week. From the account in the columns of a contemporary we learn that there was a lot of drinking, a lot of grumbling, a good deal of dancing, a good deal of alarm about the weather; there was also shooting in a gallery, theatricals, farces, boxing, &c., &c. There are a good many connected with the organization, we suppose, who do not look upon this kind of entertainment as fitted to foster the best tastes in young people; there must be many to whom, at all events, such gatherings are anything but attractive. There are objects for the promotion of which a promiscuous community such as is represented in the A. I. and E. Association may well combine, and others for which they may well choose not to combine. We doubt if, on the whole, the Association is rendered more popular or more influential by these entertainments. Many Anglo-Indians and Eurasians are of opinion that their children are likely to have a severe race with the educated Natives, in the strife for places, position and power, and are desirous that they as a class may be on their guard against drink and the taste for revelry and other things that war against the soul and against man's highest efficiency.

—Recent American papers mention the death of Dr. Ray Palmer, some of whose hymns have become like household words in the church of Christ. It is an interesting fact that a good hymn has the freedom of all the churches, and that denominational doors whose chief office it is to exclude, open readily for the admission of these. In all the churches "My faith looks up to thee" is sung; so too is that beginning "Jesus, these eyes have never seen." Other well-known hymns of Mr. Palmer, are—

"And is there Lord a rest"

"Eternal Father, thou hast said."

"Jesus, these eyes have never seen."

We learn from the *Bombay Catholic Examiner* that there is a sweet consolation in reserve for the Pope, in the midst of the tribulations and humiliations undergone by the aged prisoner. On the occasion of his Jubilee, "France, justly proud of her title of eldest daughter of the Church, will send to the Pope a triple crown as a symbol of the three-fold power of the Vicar of Christ." The present is to be of the most costly character, "a gem of artistic skill and design."

—This is the way in which Herr Stoecker, the distinguished Chaplain at Berlin, writes about the present religious state of Germany:—

"For years back," says the Protestant champion, "we have witnessed the marvellous progress of Catholicity in Germany. While our own Church threatens to disappear beneath the indifference of the upper classes and the hatred of the lower, Rome has gained the sympathy and good-will of princes, nobles, citizens, peasants, and labourers. The Catholics have fought a battle with the Government and won it. For ten years the Centre has held the balance of power in the Reichstag. The social influence of Catholics is as great as that which they have won in the political arena. By means of literary and social activity they have checked the progress of Socialism. It is incontestable that the Catholic Church is far ahead of Protestantism in general esteem, that it is honoured at Court, respected in Parliament and loved by the people. She is a power with which even the most powerful Ministers have to reckon and which they dare not long oppose."

Our contemporary, the *Bombay Catholic Examiner*, naturally quotes this with much satisfaction. If the facts are as stated it is important that we should note them. Can we really wonder at such a report when we call to mind that for some time past a ban has been put upon all attempts to show the falsity of the claims of Rome? It has come to be regarded as a breach of Christian charity to apply to Rome the teachings of the Bible concerning Antichrist, and while Rome boldly excommunicates all who refuse to believe in the infallible Papacy, the Protestant who speaks of Rome's teachings as unscriptural is regarded as uncharitable, fanatical, narrow-minded. An enormous advantage has thus been given to the Church of Rome, and she is making the most of it. In this too, prophecy is being fulfilled. Things are ripening for judgment.

—Government have given their sanction to the Middle Class Examination framed by the Bombay University.

—A kind of *plebiscitum*, under the auspices of a representative Committee, has been carried out in Glasgow, to ascertain the minds of the people with regard to the liquor-traffic. Voting papers were distributed to the number of 102,000. The questions submitted were these, and the responses are added:—

Question 1. Are you in favour of the people having the entire control of the liquor-traffic by their votes? Yes, 77,246; no, 8,535; neutral, 4, 124.

Question 2. Are you in favour of the prohibition of all licenses for the common sale of intoxicating liquors? Yes, 57,704; no, 19,411; neutral, 5,556.

Question 3. Are you in favour of a reduction of the present number of licensed houses? Yes, 71,427; no, 9,591; neutral, 4,445.

Question 4. Are you opposed to all new licenses? Yes, 68,302; no, 11,230; neutral, 4,506.

Thus it appears that there was a large majority in favour of the prohibition of the traffic, pure and simple; a still larger majority against new licenses; a still larger in favour of reducing the number of licenses; and the largest majority for putting the control of the traffic ni the hands of the people.

—Heaven. What does the Bible tell us about it? The Paradise in which Adam was placed, disappears from our view after man's sin and expulsion. Heaven in the Old Testament is the place where the glory of God and his sovereignty are specially revealed. It is the habitation of the holy angels. Enoch and Elijah are caught up to dwell there. The God of Abraham, Isaac and Jacob is the God of the living, so we think of these departed saints as with him. In the Lord's prayer we ask that the will of God may be done on earth as it is done in heaven; from this we gather that heaven is a place where the will of all the inhabitants is identical with the will of God. The revelation of heaven in the Bible is like a mustard-seed that gradually becomes a great tree. As the scheme of redemption approaches its full development, heaven becomes more and more glorious. In the last book of the Bible we learn that an innumerable host, redeemed by the blood of the Lamb, and conformed to His image, are associated with the angelic host and like them delight to do the will of God, serving one another in love, and are beyond the reach of death, disappointment, pain, sorrow, and have all disabilities swallowed up in Christ. The most distinguishing feature of the heavenly life is love to God, and love to all the servants of God.

—A resolution of the Supreme Government of India in the *Gazette of India*, informs the world that Messrs. Cook and Son have been appointed Pilgrim Agents for three years, and that all who propose visiting the sacred shrines of Islam will do well to avail themselves of the services of these gentlemen. The Resolution condescends to give the fares that Messrs. Cook and Sons are authorized to levy. A Mahomedan in the employ of the firm will accompany each steamer, as will also a Mahomedan doctor. Not only will Messrs. Cook & Son undertake the direction of the pilgrims from Bombay, but they will undertake to bring them from their own country wherever that may be, to Bombay, there to embark, provided the party consist of 30 persons. All arrangements are to have regard to the religious scruples of the pilgrims. Government are to guarantee Messrs. Cook and Son against actual loss,

to the extent of £2,000 in the first year and £1,000 in the two following years. This looks very much like a partnership between Messrs. Cook & Son and Government. The aim of the two parties is, however, not the same. The aim of Messrs. Cook & Son is to make money, that of the Government is the benevolent one of securing the safety, health and comfort of the pilgrims. In this respect, the Government shows a parental solicitude for the Hajis. The conveyance of pilgrims, as formerly carried on, in country vessels and without organization, was attended with much suffering, sickness and discomfort and many died in the attempt to reach the sacred shrines. It is matter of thankfulness that such improvements have been effected, as also that the immense gatherings of Hindoos at their sacred shrines are subjected to sanitary regulations and are not now attended with such sacrifice of life as once was the case. As for the moral or spiritual side of the matter, with that Government have nothing to do, and neither have Messrs. Cook and Son, except to make money out of it. That orthodox Mahomedans will think better of Government or of Europeans generally, because of these arrangements, we are not prepared to affirm. They will probably contrast with no little complacency their own religions devotion with the *poco curanza* of their helpers.

—The pilgrimage to Mecca is really a relic of the idolatry that was enshrined in the Caaba before Mahomed began to preach against it. It is a black stone that was permitted to retain its place when the 360 idols were cast out, that at this day draws Mahomedans from all the countries where they dwell, to that shrine, and it is to this that they bow down every time they say their prayers; for it is the Caaba that makes Mecca to be their Kebla. It is certainly an extraordinary spectacle to see so many myriads making their way annually from the most distant lands, to get their sins forgiven and obtain righteousness to take them to heaven at Mecca, and to know at the same time that they claim to be monotheistic and to look with horror upon all idolatry.

—The *Independent*, not a Methodist paper, has an article on the remarkable increase in the membership of the Methodist Episcopal Church in the United States. There was a net gain of 100,047 in the membership last year. This, it says, is a magnificent exhibit. To secure this net result the number of conversions must have been 125,000. Its gains for ten years have averaged only 31,877, so that last year shows a wonderful up-springing. The revival spirit prevailed to a great extent last year, and is very marked during the present year. One and a half churches a day are built by the M. E. Church, on an average, and in view of the expanding membership they are certainly needed. Our friends in this country should bear in mind that the M. E. Church sustains her work at home and abroad without aid from Government. Our readers may remember that a special effort was put forth by that church last year to raise a million of dollars for Missions, and that the effort was successful. Is it not noticeable that the same year which has witnessed an unparalleled advance in collections for Missions, also witnessed as unparalleled advance in the membership? We dislike every thing that savours of denominational pride, and are quite ready to admit things that tell against Methodism, but the following paragraph from the *Independent* supplies information that should not be overlooked:

In 1884 it celebrated the centenary of its organization. A hundred years ago it was a new denomination in a new country, with a new system, new usages, and new methods of proclaiming the Gospel. In 1787 it had 66 preachers and about 13,000 members. Now it has over 12,000 ministers and 2,000,000 members and is, withal, only a branch of a large family. From time to time in its marvelous history new shoots have struck off from the parent stem, and have become mighty growths in themselves. But the old tree appears not to have lost its vigour and fruitfulness. It was never more luxuriant, never more productive than to-day. It is young yet as the life of denominations is measured, but it can point to one offshoot of nearly 1,000,000 members, to another of 400,000, to another of over 300,000, and to still others of smaller constituencies.—Such wonderful prosperity excites no feeling of jealousy in the minds of our other denominations. The field is large enough for all, and the relations of the Evangelical denominations have become so cordial that what might have raised a spirit of envy and unfriendly criticism fifty years ago is now a matter of general rejoicing. And why should it not be so? The growth of any Evangelical Church simply indicates an advance in Christ's Kingdom which is the end and aim of all Evangelical organizations, and as Mr. Lincoln said to a deputation of Methodist ministers during the war, "Gentlemen, it is not your fault that your Church is so large."

—In the *Christian Worker* of April 7, appears a letter from General Haig who has been visiting Arabia and the Soudan, with reference to openings for Christian work. He describes Yemen in Arabia as a remarkable region, separated from the Red Sea somewhat as the Deccan in India is separated from the Arabian Sea. It is from 6 to 9,000 feet high, with a temperate climate, an abundant rain-fall, a fruitful soil and an industrious race. He speaks with admiration of the way that the mountains are terraced for thousands of feet in height. The Arabs are under the Turkish yoke; little love is lost between them. There are 60,000 Jews scattered throughout this reign. They are comparatively unsophisticated, and seemed quite astonished to learn that the Messiah had come. General Haig thinks that Mission work might be carried on among these Jews. He seems to think that a fresh organization after the pattern of the China Inland Mission might be started hopefully for the prosecution of work in these regions.

—The last Mail brings us the particulars of the wreck of the *Tasmania*, though several things remain unexplained. The lascars appear to have chiefly died from cold. The Captain is said to have received an injury on the head, by the stroke of an oar, which really incapacitated him, but he continued in charge until he was swept away by the sea. The attempts to launch the boats were mostly failures. The ladies and children were landed and had much to suffer before they could reach places of habitation. The Corsicans showed them great kindness.

—Our readers will observe with pleasure in our column of Notices, the announcement concerning a Medical Missionary Training Institution proposed to be started in Bombay by a lady-doctor from America, Miss Saleni Armstrong, M. D. We shall rejoice to see an Institution of this kind launched in W. India. Medical Missions in behalf of the women of India have opened a door which others are seeking to enter, but it has been by no means made plain that the importance of such missions is diminished.

—Mr. Robert Michael, Native Christian evangelist, writes us from Roorkee, telling of his having preached at the Bindrabun Mela, the Hurdwar Mela, in Khankhal and Jawalupur and Roorkee. He was leaving for Mussoorie *vid* Saharanpur. Wishes to be remembered in prayer.

PSALM I.

Who walketh not in counsel wrong,
Nor standeth where the sinners throng,
Nor sitteth scornful ones among,
Is blessed in God's sight;
But gospel as his study takes,
From early morn when he awakes,
And day and night its precepts makes
His one and great delight.

Even like a tree, in stately pride,
Which planted on the river-side,
And with soft nurture well supplied,
Hath strongly fastened root:
He shall in season, year by year,
Through Christ, the Heavenly Gardener's care,
In beauty and abundance bear
His bud, his bloom, his fruit.

In grateful foliage e'er arrayed,
His leaf shall spread a lasting shade,
Of evergreen that may not fade,
Or wear a languid hue;
And look ye forward to his end,
A daily blessing shall descend,
And all success each work attend,
He takes in hand to do.

Far otherwise it fares with those,
That are to God and virtue foes,
And gospel-life and faith oppose,
And spurn the means of grace;
By stern but just decree of Heaven,
Like chaff by tempest wildly driven,
They shall be swept all unforgiven,
From earth's offended face.

Thus shall the rebels all unmanned,
At God's tribunal shrink to stand,
And sinners shall not swell the band
Of those His fold within;
For He, Who doth all secrets know,
Shall sure and rich reward bestow
Upon His Own, whilst endless woe
Shall be the wage of sin.

H. Y. G.

NOTICES OF BOOKS AND REPORTS.

Vita brevis ars longa is a truth that is brought home to us by the rapidly augmenting pile of books and pamphlets and periodicals on our table, waiting notice. Here is a book of 560 pp., others not so large; reports and pamphlets by the dozen; all to be noticed, and to be read in order that they may be noticed; how can one overtake this particular department of work, and not neglect other departments? Well, the first thing is to believe that every thing that is to be done can be done; next to remember the precept *nulla dies sine linea*, do something every day. A friend says, "Please do not put us off with a bare statement of having received the Report." Well, we are not in the habit

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of doing it. We acknowledge receipt first, and as we get time proceed to notice the works sent, in the order in which they have been received, so far as may be.

Catechism on the Gospels. Adapted for Families, Schools and Bible Classes ; by the Rev. J. A. Picton, M. A. Translated into Marathi and published at the Orphanage Press, Poona. 57 pp. One anna. A Prefatory Note by the Rev. J. Small will go far to commend it to the Christian public of W. India. Mr. Small says :—

It will be found to occupy a place quite different from the Catechisms at present in use, and to supply information of a definite kind, and easily committed to memory, on the Geography of the New Testament, the Political Condition, Public Worship, and Social Divisions of the Jews at the time of Christ, with general information regarding the Four Gospels. The second part of the book contains a good summary of the great Biography.--The Catechism does not deal with disputed matters of theology or Christian doctrine.

This Catechism is well fitted to be useful, especially in classes somewhat advanced. It may be used with much profit, in schools where the Scriptures are used. It furnishes such explanations and elucidations as the Gospel records require when communicaetd to ordinary scholars. Mr. Small has rendered a valuable service to Missions, by the preparation and publication of this little book.

Basel Evangelical Missionary Society's Report of Work in S Western India. Mangalore was occupied by this Mission in 1834, Dharwar in 1837, and since this the work has extended until now when there are 24 stations in the 5 districts of Canara, Coorg, S. Marathi, Malabar and Nilgiris. The European missionaries number 69 brethren and 55 sisters. Not all of these brethren are ordained ; some have charge of industrial works. There are 51 ordained and 18 lay-brethren. The Native pastors are 16 ; an increase of 6 ; Catechists, 87 ; Colporteurs, 8 ; Bible-women, 32 ; Christian school-masters, 122 ; female ditto, 31. Converts baptized in 1866, 222 ; increase in communicants, 249 ; total of communicants, 4,684. Total, including children, 8,891. There are 95 schools, 3 of which are for training mission agents containing 101 pupils. In the boarding-schools are 167 boys and 201 girls. The Report notices an increasing readiness to pay the Church-rates and free-will offerings The wives of the missionaries take an active part in many branches of the work, superintending the sale of Bibles and religious books, assisting in some departments of school-work, and in orphanages, &c., &c. Some engage in zenana work. A very large amount of printing was done at Mangalore, in Canarese, Malayalim, Tulu and other languages, and a large amount of literary work is reported. The Rev. F. Kittel's Canarese-English Dictionary is about ready for the press, and the Tulu-English Dictionary, edited by Rev. A. Manner is completed. A Canarese Monthly Journal and an illustrated monthly in Malayalim are issued. We hope shortly to make some extracts from this Report.

Report of the Wesleyan Mission in the Mysore Provinces. Mission work is carried on by the Wesleyans at 28 different stations or centres. There are 8 English and 22 Native circuits. The European missionaries and assistant missionaries number 20. Catechists, 28 ; School-masters, 275 ; local preachers, 32. Total of Church-members, 893, of whom English, 118. Total of scholars, 6,946. S. S. pupils 1,031. Adult baptisms last year, 33. Contributed for the support of the ministry, by 118 English, Rs. 1,515 ; by 775 Native members, Rs. 1,062. The Rev. Josiah Hudson is Chairman and General Superintendent. High commendation is given to the Rev. G. W. Sawday, leaving on furlough after ten years of service in which the membership of his church doubled, though an orphanage of 130 boys has been a constant drain upon his strength. "He has been farmer, builder, mechanic, rope-maker and schoolmaster by turns, and elder brother always to his boys." There is a gradual expansion of the Native agency. The Theological Institution is said to be doing an incalculable service. The Bangalore Tamil church numbers 163 members ; the Mysore Canarese church, 107. In the two English schools, Bangalore and Mysore, are 1,000 pupils "learning Western facts and unlearning Eastern fables."

Report of the Bombay Tract and Book Society. We know not who is responsible for the bad rate of exchange between this and England, but we are not left in ignorance as to some of the results. The work of this excellent Society, now in its 60th year, was rather severely crippled, last year and this, through this bad rate and the general commercial depression. The thing most to be deplored in this connection is the necessity of suspending printing. We want to see an immerse expansion in this line, and it is very saddening to be obliged to strike a halt. The sales of last year were Rs. 26,201 as against Rs. 35,992 received in the previous year. Stock was taken and valued at Rs. 22,802, exclusive of vernacular. The local subscriptions were quite insignificant, Rs. 348. We remember when they were ten times that. The Report contains a number of letters from missionaries, regarding the circulation of tracts and books. The issues last year amounted to 164,904. The Tract and Book Society will, we trust, soon be in a position to resume printing on the scale that is needed in these times. In the other Presidencies they are not satisfied unless they circulate a million of copies in the vernacular, annually.

The Harvest Field. May. Contents : Rukhmabai and Hindu Marriage Law, by a Mysore thinker. Southern India and Ceylon. A great Jain Festival. How shall we preach to the Hindoos ? by the Rev. J. Hudson, B. A. Notes and Extracts. Wesleyan Methodist News. Tidings of the Churches. Mission work.

Report of the Bombay Auxiliary Bible Society. The year has been one of steady progress. A new edition of the Marathi Bible has been issued ; also of Genesis and Psalms, separately. A revised edition of Genesis has also been printed. The work of revision has been carried on, specially by the Gujarati Committee. We have already spoken of the scheme of presenting successful University candidates with copies of Scripture. The Bible Society has lost no time in carrying out this plan. Issues last year, 25,554, more than double what they were ten years ago. Proceeds of sales, Rs. 3,639. Contributions, Rs. 1,600. Of the issues, 13,061 were sold by 15 Colporteurs. Cost of Colportage, Rs. 2,491. Letters from a number of brethren at out-stations, add to the interest of this Report.

Madras Church Missionary Record. April. We find in this returns of the C. M. S. Missions in S. India for 1886, embracing the Tinnevelly, Telugu, Madras, and Ootacamund Missions. We glean the following particulars. Pukka churches, 152 ; prayer-houses and school-rooms, 703 ; villages containing baptized persons, 1,235. European missionaries, 5 ; Native missionaries, 7 ; Native pastors, 68 ; Catechists and helpers, 121 Adults baptized last year, 806. Total of communicants, 14,198, of whom in Tinnevelly, 11,965. Total of baptized persons, 53,554. Catechumens, 13,146 Contributions, Rs. 37,620. What particularly arrests our attention in the above, is the paucity of European missionaries, only five for a Christian community of 66,000.

We are favoured with copies of the following : *The Voice of India,* April. *Progress,* May. Prospectus of Baldwin High Schools, Bangalore. *Gospel in All Lands,* April. *The Sentinel,* Feb. March. Centennial High School, Lucknow. *Madras Church Missionary Record,* May. *Help to Heart Purity,* (in Tamil.) Spiritualism Unveiled.

INTERNATIONAL BIBLE STUDY.

May 15.——,,——*Exodus* 3 : 1-12.

See last Guardian.

May 22.——*Ex.* 12 : 1-14.

COMMIT verses 13, 14.

Golden Text.—Christ our Passover is sacrificed for us.—1 Cor. 5. 7

MEN desire not the knowledge of the true God. Egypt was in advance of all nations, in the days of Moses, in respect to arts, manufactures, commerce and cultnre generally ; and yet as regards religion they were very low down in the scale of humanity, worshipping beasts, birds, insects and when the life went out of them embalming them for the reverence of posterity. This was not for want of the opportunity of knowing God. They had had this opportunity for centuries, through the presence of the descendants of Jacob. Unto Pharaoh, especially, by the ministry of Moses, God came very near in signs and wonders and mighty deeds. When the power of God was displayed in awful judgments, his heart quivered and quaked and he made haste to profess obedience ; but when the judgments were removed, and things resumed their wonted course, his natural disposition asserted itself again and he refused to have any gods but those that were dependent on him. (God's part, in hardening his heart, was in the *removal* of the plagues.) As for Jehovah, a God that cared for slaves he would not have him. His pride, his covetousness, his self-will, his love of power, his evil propensities, were all opposed to the worship of Jehovah.

God now instructs Moses to notify the Israelites that on the 10th day of the 1st month, each household shall take a lamb, unblemished; in case the family was very small, two families might unite in this observance; the lamb was to be a male, and of the first year. Selected on the 10th day, it was to be kept till the 14th, and then it should be killed at even; a simultaneous act of the whole body. The blood was to be thrown on the side-posts and lintel of the door of the house in which it was to be eaten. It was to be roasted and eaten at night, with unleavened bread and bitter herbs. It was to be roasted entire, and nothing was to be left of it; what remained uneaten was to be burned. And the meal was not to be eaten as ordinary meals are; they were to eat it in travelling attire, with loins girded and with shoes on, and staff in hand; and they were to eat it expeditiously, like persons in a hurry. For it was to be known as the Lord's Passover.

"For I will go through the land of Egypt, in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the Lord. And the blood shall be to you for a token upon the houses where you are; and when I see the blood I will pass over you, and there shall be no plague upon you to destroy you when I smite the land of Egypt."

All the inferior displays of divine power having failed to subdue the hearts of Pharoah and his people, it was fitting that that power should be displayed in a more awful manner. The angel of God's vindictive justice should go through the land, taking away the first-born in each family, from the king to the peasant; but the Hebrews would be saved by the paschal lamb, whose blood on the door-posts would indicate that the inmates were under the protection of God. Of course no one could then understand why salvation should accrue to them in connection with the blood of the lamb, and in connection with the flesh of the lamb eaten by them. Fifteen hundred years had to go by, before it could be understood why the Israelites were delivered from Egypt in connection with these very peculiar observances. It was then seen that God was preparing thus for the Lamb of God that taketh away the sin of the world; teaching emphatically that without shedding of blood there is no remission of sins; and teaching also that the Christ who dies for our justification must live again in us, that we may thus be made partakers of the divine nature. See John 6: 4, 33, 54, 63. There is to be an exodus from the Egypt of servitude to the Canaan of the liberty of the children of God.

It was to be eaten with unleavened bread; that is to say under circumstances that precluded the usual preparation. This peculiarity of the exodus was to be strongly indicated in the observance, so that the Israelites might ever have in mind the Egypt where God had found them, the hole of the pit from whence they were digged. Their own unworthiness, the unmerited grace of God were also exhibited in this annual festival. And then the commemoration was to be as a monument testifying irrefragably to the reality of the transaction in which it had its origin. Some think that leaven, in the Scripture, is always a symbol of moral evil. We do not think so. In one of their feasts the Jews were required to rise leavened bread.

"And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord; throughout your generations ye shall keep it a feast by an ordinance forever."

The Israelites are keeping it still, because they would not have the Christ whose expiatory death upon the cross fulfilled the festival; they so little understood the teaching of the Passover, that they scorned a Saviour who consented to die at the hands of sinners, and have spent more than 18 centuries in rejecting the blessings purchased for them on the cross. But the hour cometh when "they shall look unto Him whom they have pierced."

The Bombay Guardian.

SATURDAY, MAY 14, 1887.

KEEP YOURSELVES FROM IDOLS.

Why should the Apostle John, in closing his first Epistle, urge his Christian brethren "to keep themselves from idols?" The Epistle furnishes evidence that these Christians had made unusual attainments in the divine life. Expressions like this occur: "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." The verse before the last is: "We know that the Son of God is come and hath given us an understanding, that we may know him that is true; we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." Then, "Little children, keep yourselves from idols. Amen." One wonders to see idolatry in such neighbourhood to eternal life. We learn that eternal life is a pathway, flanked with precipices. Is there even for those who are in Christ Jesus the danger of idolatry? It must be that there are subtle forms of idolatry, disguised under saintly names and angelic similitudes. There is nothing more beautiful or sacred than the love which binds believer to believer. But even this may insensibly go over into idolatry, if we continue not to look to Jesus, watch and pray always. And so with every other fruit of the Spirit. What makes the peril greater is that the similitude of the fruit hides the fact that we are no longer led by the Spirit. We accept then the testimony of the beloved Apostle John, that it is possible for the children of God to be betrayed into subtle forms of idolatry.

It is possible for men to make an idol of the very church that they belong to, in which they found Christ and pardon and a new heart. They do this when they allow it to take the place of Christ, judging all other things by the tenets, teachings, practice of that church and refusing to judge the church in any thing. Christians are commanded to prove all things by the word of God; Christ is their standard; and Christ is the head of every man; they shall all be taught of God, says the word of prophecy. Now when a man interposes the church, or the priest, between him and Christ, finding in the church or the priest his absolute guide, he is guilty of idolatry, and the church is guilty of idolatry that favours this.

Is it possible to make an idol of a Prayer-book? Yes, if instead of using it as a help to our devotion, we make it a standard to which every thing must conform and think harshly of those who do not value it as we do.

We may make an idol of some bright and beautiful experience that God has given us. Looking unto Jesus, we have purified ourselves as He is pure, and then have given attention to our own purity and made this a pearl of great price, and laboured for its conservation, and forgotten that it was produced by our looking to Jesus. We cannot be looking to Him and looking to ourselves; occupying ourselves with his excellencies and with our own. It is when we are looking to him and taken up with him that we are changed into the same image, from glory to glory, as by the Spirit of the Lord. The new and pure heart that the Lord gives us is a heart that finds all its springs in Christ, exults in him, counts all but loss for the excellency of the knowledge of him, is zealous for his honour, power and glory. See this illustrated in the song sung by the redeemed, (Rev. 5: 12.) "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." What room is there here for self-complacency? We are not organized to be introspective. Others may see in us the reflection of Christ's image, but only while we are looking to Him. Many, we fear, have been betrayed into this kind of idolatry. Little children, keep yourselves from idols.

A kind of idolatry we are to be on our guard against, is the idolatry of our own will. Some people are very sensible, and more discerning than others, and their ideas are better than those of others, and they know it, and they are on this very account tempted to be exacting and to insist that others shall defer to them and be guided by them. And when people are unwilling to be guided by them, it appears to them both a crime and a mistake. According to the strength of their will, is the severity of their judgment towards those who act so foolishly. They little think that they are in danger of setting up an idol, the idol of their own will. It might be well for them to consider the example of Jesus, who pleased not himself, though he, unlike the rest of us, was guileless and sinless and unerring in his judgments. On one occasion he conducted his disciples into the country of the Gadarenes. He landed among them, and the first thing he did was to deliver a poor man who was devil-ridden and a terror to the community. The Gadarenes besought Jesus to quit their country and favour them with his absence. Who would have thought that Jesus would have given heed to such an unreasonable request? Yet he complied and went back with his disciples to the place from whence he had come. On another occasion, after trudging far with his disciples, he reaches at night a Samaritan village only to learn that the villagers would not allow him to tarry there. James and John wanted to bring fire down from heaven and destroy the village, but Jesus rebuked them and quietly resumed his march to go to another village. Jesus sought to induce men to make his ideas theirs, but he never sought

to impose his ideas upon them, to dominate them with his own convictions. See him in the garden of Gethsemane, so intensely desirous that his disciples should prepare themselves for the great assault on their faith, coming to them three times only to find them disobeying his instruction, sleeping and not watching. The tears and cries addressed by him to heaven show what his idea of resisting evil was. How much must he be grieved when he sees us erecting our own will as a standard and kindling with indignation when others refuse to be guided by us. In conventual establishments the Superior sets up his own will and all must bow down to this or be pronounced reprobate. Let us not so learn Christ. The only rule that shall abide is the rule of Love.

ECLECTIC RELIGION.

(Communicated.)

We cannot but compassionate the religious eclectics who attempt to manufacture bricks without straw and stubble. They have bricks ready for use, made of the most durable material and in the best style, but the ambition of producing some article by the force of their logic and the aid of their own speculation, without the humiliation of being dependent upon others, and particularly those of an alien race, prevents them from availing themselves of them. But such ambition would be condemned as barbarous in any other sphere of knowledge than religion; but, unfortunately, in the eyes of our so-called reformers, religion is a commodity that is so worthless that it can be manufactured by the clumsiest artizan, or imported from any mind, however illiterate or debased. Even the most rudimentary principles of a secular science must be learnt from others—from the living voice of the teacher or from books; but religious truths, whether elementary or highly developed, must be coined in the mint of each individual soul, no matter who the man be, a Theodore Parker or a Calmuck, a Professor Bhandarkar or an illiterate Gomaji Kapsia. This idea has found expression in theological articles produced by the Prarthana Samajists and Brahmists, and we have now and then expatiated, in these columns, on the various characteristics of these. We have weighed them in the balance, though labelled as the products of the genius of a Keshav Chandra Sen, a Ranade, and a Bhandarkar, and found them lighter than vanity. Another individual, regarded of such eminent worth as to be designated Maharshi, or inspired or divine Seer, has enunciated, in the last number of the *Subodh Patrika*, a string of cardinal doctrines of universal religion, to be a light and lamp to the feet of the Prarthana-Samajists and their elder cousins the Brahmists, and it behoves us to notice them here though but briefly.

The articles of universal religion enunciated by the Prophet are sixteen, and some of them have been expressed in a language transcending all mundane and groveling principles of rhetoric and grammar. The first article runs thus: "To be just and merciful and to keep relation with God or the Divine principle is religion." "To be just and merciful" we know, but "to keep relation with God or the Divine principle is religion," we wot not. Also, we apprehend the word God, but the expression divine principle is ambiguous. What is a principle? It may be "a source or origin;" "fundamental substance or energy;" "primordial substance or indecomposable element;" or it may be "a fundamental truth or tenet;" or "a settled rule of action;" or an original element which may be obtained from a substance by the process of analysis. Is the God of the Maharshi only a fundamental substance or energy void of intelligence and personality? Such is the god of the Agnostic—the atheist, who sees nothing in the universe but an energy or substance, the eternal and almighty cause of all, to which prayer and worship may be offered by way of a poetical figure. And, indeed, an old man, trained from his childhood in the school of the Vedantic philosophy, can never be expected to get rid of his pantheistic notions; he can never come to regard the Supreme Being as anything but an impersonal something, really or unreally existent or non-existent—the imagined and imaginary cause of everything, which in reality has no existence but in the deluded fancy. But such a product of the baffled and discomfited imagination; unconditioned and absolute, want of all relation to all things, cannot be related to the Maharshi or his disciples, and there can, therefore, be no religion, if religion is to be regarded as based on a personal relation to God. If a seer, with a strong pair of celestial eyes, is in so much darkness as to the very nature of God, the very first article of religion, what wonder is there, then, that his followers grope in darkness that may be felt? It is evident, therefore, that each soul cannot be recognized as a fountain of religious light. We want one other than human; the taper in each soul must be lit by a flame divine. "In Him was life; and the life was the light of men. Now the light shineth in darkness, and the darkness (Prarthana Samajists, agnostics, Maharshis and others) will comprehend it not." Another apostle in his usually vigorous phraseology declares, "They are WITHOUT GOD and hope in the world." It is true that Hindu books teem with religious speculations of supreme importance and majesty, but they are buried in a heap of rubbish, without power to influence the understanding or the heart. It is Christianity that sets truth in regard to God in a clear and tangible form before the mind, so as to be appreciated and firmly grasped; and when agnostics and Brahmists follow its teaching, they can teach and preach the loftiest truths in the correctest form, but when they, in their pride or ignorance, hew out cisterns which can hold no water, they try to slake their thirst at muddy pools of licentious mythology, or the waterless delusions of a speculative mirage.

The 6th article of the Maharshi's "Moral and Religious Philosophy" is equally paradoxical: "Either believe or not believe in any existence, thou art not infidel." Prophetic disclosures do not only disregard the claims of grammar and perspicuous utterance, but trample under foot the laws of sober sense. According to the dictum, a man might believe in God or not, in truth or falsehood, hell or heaven; he is guiltless, only he should not act contrary to his belief. The 10th article is peculiar, in perfect harmony with a tribal religion: "God organizes no special mission for propagating religion." Of course not, when according to the 6th article it matters not what a man believes, and the products of each man's speculation are a law and religion to him. If there is no such thing as certain truth, what need is there to organize a mission for the discrimination of it? The 12th and 13th articles repeat the common place of Brahmism. "Revelation there is, but revelation to one individual is no revelation to the other." But the law of gravitation was a revelation to Sir Isaac Newton, and is it, therefore, no revelation to any body else? Others might receive it or not? But all scientific truths are of the same character; they do not, at first, reveal themselves to all equally; they are perceived by some, and they become the property of all. Though not discovered, they are capable of being recognized and apprehended by all. And why should not a revelation made to a Maharshi on the subject of religion be regarded as worthy of universal acceptance by mankind if it has all the self-evidencing power of a natural or scientific truth? No man hath seen God at any time, save he who dwelleth in the bosom of the Father, and he has DECLARED him, and thus the vision of the Father becomes a matter of general appropriation by mankind. Of course, we must try all revelations, and accept such only as stand the test. The articles 15th and 16th savour strongly of the Brahmic cant: "There shall or can exist nothing against nature: miracles there cannot be." What does the expression "against nature" mean? The revelations of Geology only a hundred years ago were declared to be against nature by the very philosophers, but every one of those catastrophes is now received as an article of the soundest natural science. Nature as understood by us is nothing but our knowledge of natural phenomena, and our knowledge of these phenomena is extremely limited; and what we, in our arrogancy of wisdom, declare to be against nature might be in perfect harmony with it. Besides, what are natural phenomena? They are nothing but "the world" as we find it to exist: the economy of matter as we observe it. These material arrangements are, according to theists, but the ordinations of the Deity, the Supreme Creator, and expressions of his purposes; who though invisible in his person and operation, is immanent in them, ever influencing them by his Divine energy. When this Divine energy is visibly manifested in reference to special events in man's history for some divinely-appointed purpose, it is called a miracle; and it is preposterous to aver that "miracles can never be." It is wicked to limit God's power, or deny to him the freedom of choice and action in reference to his own works that is predicated of the meanest of God's creatures. If by miracles is meant the putting forth of Divine energy in nature through the arrangements of nature which are his own appointments, then miracles are not only possible, but natural and reasonable, and sometimes necessary. And are they not necessary to vindicate God's absolute supremacy and sovereignty whenever Maharshis would dare to question his infinity of might and his transcendent glory? Does not God hear prayer—the prayer of the Prarthana Samajists (the members of the assembly of PRAYER) and help them? If He does not hear prayer and give relief to his children in distress, then why offer him supplication? But if He does answer prayer, then here is a direct disproof of the statement that miracles are an impossibility. For neither is God nor his action in nature to fulfil a request, cognizable by natural means—the instruments which are known to our science, and yet the Prarthana Samajists pray, and, I suppose, they expect an answer to prayer. If they do not expect an answer, then their prayer is a farce, a mockery. If, then, every time that prayer is offered there is a non-natural effect produced—since prayer acts on God who is not included in so-called nature—, and every time that it is answered, the so-called fixed arrangements of nature are violated; then miracles have a place in God's universe, and miracles are a reality—a fact. Religion is a philosophy that is self-consistent and full of harmony, as sweet as the fabled Apollo's lute, which can, however, be perceived only by him who is of a humble and a contrite spirit, really anxious to learn of God. It is the proud and arrogant that God sends empty away. Like Nicodemus of old, the venerable Maharshi should experience the change of consciousness designated regeneration; and he will have eyes to see what no seer, however ancient and great, can otherwisee see or handle of the things of religious life and light.

A. B. C.

IF a bushell be first filled with wheat, there is no room for tares.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"The Nagpur Property."

To the Editor of the "Bombay Guardian."

Dear Editor,—I have my reasons for making the following statement.

Not an anna of the Rs. 2,500 which purchased the Racquet Court property at Nagpur came from any other source than my efforts in Australia.

I thus was able to return *a loan* made from *a Bank*, for this purpose.

Yours truly,
Lydia E. Hard.

Ajmere, 4th May, 1887.

Dear Sir,—That most influential and in some respects most pernicious "leading" metropolitan newspaper, *The Times*, of London, is at present using its power on the side of evil, by ridiculing the honest efforts of a band of truly patriotic Christian men who are strenuously trying to bring about, in England, the total and immediate suppression, by law, of the liquor-traffic. These pioneers of true civilization are impelled by a strong conviction "that the Drink is the most formidable foe to the welfare and progress of" the British nation, "and that nothing less than Total Prohibition made law, and supplemented by the use of every proper means for its enforcement, within the right of the individual and of society, will suffice to rid the land of the Drink Curse." I humbly and heartily bid the patriots God-speed!

As regards *The Times*, of London, wishing to persuade others to share my own conviction of the mischievous unsoundness of its political vaticinations, I trust you will allow me to end my present communication with the following quotations from a weekly English paper, received by last mail: "The *Times* has never yet uttered a word of hearty sympathy with Temperance reform in any of its phases, and, consequently, it is not surprising that Prohibition should be regarded by that journal with special bitterness and dislike. We have no prejudice against the *Times*; indeed, we have much admiration for it as a newspaper; but when we read its leading articles we are angry, grieved, disgusted, by turns. Candour compels us to say that the *Times* is the organ of conservatism and of bureaucracy in all their forms: in a word, it is devoted to the interests of the classes as against those of the masses. Its whole *animus* is reactionary, and not progressive. What noble cause has not been opposed by the *Times*? Did Cobden and Bright, in their crusade against the Corn Laws, receive the assistance of the so-called leading journal? Not they. It ridiculed them, abused them, and fiercely fought against them. Mr. Dillon recently stated that when he was a boy he heard John Bright say in his father's house that the *Times* newspaper was the organ of the devil. This was the substance of John Dillon's statement, though we do not remember the exact words, and it will suffice to show what one of the greatest reformers of the century thought of the oracle of Printing-house Square. Within the last fifty years or so most of the householders of this country have been admitted within the pale of citizenship and endowed with the rights which belong to a democratic people. Did the *Times* support the movement for extending the franchise? Certainly not. On the contrary, it resisted every attempt to deprive the aristocracy of their exclusive powers, and to place the democracy on an equality with them. If the *Times* could have had its way, a handful of wealthy and privileged people would still have been tyrannising over the industrious millions. The abolition of slavery, the repeal of the Corn Laws, the extension of the franchise; all these were ridiculed by the *Times* as fads, just as in more recent years it has laughed to scorn the efforts which have been made to promote social purity, to establish a system of undenominational education, and to remove the disabilities of Nonconformists.

"We think, therefore, that not only those of our readers who agree with our views on Prohibition, but all other persons who are capable of taking an unbiassed view, will be of opinion that the hostility of the *Times* to any movement may fairly be regarded as *primâ facie* evidence that the movement is rational, sound, and vigorous, and likely, moreover, to be effective. * * * Meanwhile, we content ourselves by denying, in the most emphatic manner, that the *Times* has any special right to represent the English people. What claim has that journal to be regarded as the only authoritative interpreter of the English mind, or to determine what the English mind will or will not accept in the future? For our part, we are convinced that the vast majority of the people of the United Kingdom will repudiate the idea that their sentiments and opinions are fairly represented by a journal which has opposed every progressive movement in the past, and which is, at this very hour, clamouring, in the most rabid and malignant spirit, for a most wicked and tyrannical coercion policy for Ireland, and is heaping the most outrageous insults upon the heads of Mr. Gladstone and all his followers."

Agra, May 9.

C. C. S.

Dear Sir,—Will you kindly permit me the favour of appealing through your columns on behalf of our building fund?

Though Dr. Coke, the Pioneer of Wesleyan Missions, all but, and his six missionary companions actually did visit this port some 70 years ago, yet it is only now that a Wesleyan Church has been commenced on a firm basis.

Consequently to take a position among the Christian churches at all in proportion to what it is in England our scheme must of necessity be larger than what it would be under ordinary conditions.

We have, therefore, purposed to build 3 chapels in addition to one now being built at Igatpura, and which we hope will be finished by the monsoon, in such order as circumstances suggest and funds allow. The others will be at Colaba, Byculla, and Kirkee near Poona at each of which we have growing societies and congregations.

For these purposes we require at least Rs. 50,000 Already we have received gracious recognition and help from His Royal Highness the Duke of Connaught, Their Excellencies Lord and Lady Reay and the Right Hon. Sir James Fergusson. But the amount required is large, and I therefore earnestly appeal for help in our endeavours.

There are few English families but have some friends who are members of our church, there are scarcely any who are unacquainted with the character of our work and on these grounds I trust many will be inclined to show us some expression of sympathy. For these reasons it is superfluous to add that we have commenced and intend to carry on our work, not in opposition to, but in harmony with, the other Christian churches here. These are doing grand work for the Master, but I trust we shall not be thought egotistical in thinking there is also work for us.

Details of our work would be out of place here, but I shall be pleased to give them to any friends.

In November 1888 we purpose holding a useful and fancy bazaar, which Lady Reay has kindly promised to open.

Contributions can be sent to the National Bank of India, Bombay, or will be gratefully received by the undersigned, as also promises for the Bazaar.

Yours faithfully,
George W Clutterbuck,
Wesleyan Minister.

56, Hornby Road,
Bombay, 7th May, 1887.

Dear Sir,—Some weeks ago I appealed to the readers of the *Guardian* for old home or illustrated papers which they had read. I want them for free distribution to our sailors. I board each steamer before she leaves Prince's Dock, and give them some good pure reading for the voyage home. Very few of your readers answered the appeal I made, and so once more I ask for any old *Magazines*, or any *Christian* papers. I shall be glad to pay postage on small, and carriage on large, packages. Every week the readers of the *Guardian* are invited to assist in this mission work. Very few respond to the invitation. It looks as though we had forgotton the Lord's answer to the question, "Who is my neighbour?" Our people can come in the tram from all parts of Bombay, and I am sure they would make many visits to the "Rest" if they knew how pleased our sailor brethren are when they see any interest taken in their welfare. They respond eagerly to any kindness shown them. This is a noble work for the ladies. We have singing for half an hour before service viz., from 7-30 to 8 p. m. "Come and help us." Surely we should unite in winning these dear men to the Lord, and by so doing be blessed in the "Inasmuch as ye have done it unto *one* of these least of my brethren, ye have done it unto me."

Yours sincerely,
Superintendent.

Seamen's Rest,
Bombay, 12th May, 1887.

Sir,—*It* is fashionable with some people to parade their contempt for the Scriptures by misquoting them; in India it is fashionable to misconstrue their statements in order to vilify them. Who in the world would have imagined that a charge of gross worldliness would be affixed upon the teachings of the Bible by a man of Mr. Mahadev Govind Ranade's position and attainments, on the ground that the Lord's Prayer contains a petition for "daily bread?" And yet that gentleman made that the pretext quite recently—only a few weeks ago—to denounce the Bible and assign it a place beneath the Vedas which are full from beginning to end with hardly anything else but prayers for food and drink, for wealth and territorial possessions! Indeed, the world by wisdom knew or rather knows not God. A man may, by his talents and accomplishments be competent to occupy a high judicial or political station, requiring much discernment and judicial integrity, but he is utterly incapable of discerning spiritual truths, which are spiritually apprehended. Human reason, independently of Divine illumination, is, to quote the words of Luther, "stark blind; it gropes as one that is without eye-sight, stumbling from one thing to another, and knows not what it does;" and this phenomenon is of scientific demonstration, as Mr. Drummond would say, "on which the entire Agnostic literature is simply one long commentary," including Mr. Ranade's asseverations.

Perhaps Mr. Ranade would be grateful to be informed that the Lord's Prayer is a Model Prayer in which the earnest religious longings and aspirations of the soul are expressed in a succinct form, in language of the utmost simplicity and pathos. It is instinct with a spirituality pure and lofty, one, only one petition in it being addressed for temporal necessities, they suggesting that though the child of God, being overpowered by a vivid sense of God's majesty and goodness, is chiefly concerned

about his spiritual wants and necessities, he is not, "out of a morbid spirituality," disregardful of his body in which his soul resides but is consciously grateful for the delightful privilege of casting all his burden of mundane cares and necessities upon Him whom he has learnt to call his Father in heaven. It is only for his simplest bodily wants he prays, what he absolutely needs to sustain his body *each day*, thus guarding himself against all covetousness and worldliness on one hand, and ascetic neglect of the body on the other, and cultivating his childlike spirit of dependence upon God. This fourth petition occurs between two groups of petitions absolutely spiritual in character, so that not a few commentators of learning and piety have been induced to understand it as a prayer for spiritual nourishment. But Mr. Ranade ignores the context; his spiritual sense is offended, and he contemptually turns away to the flesh-pots and the tankards of *soma* and *sura* for which the Rishis voraciously clamour in nearly every hymn of the Vedas. If Mr. Madhavdas's acquaintance with the Bible had been more intimate than what appears to be the case from his discourses, he would have been struck with the multiplicity as well as the explicitness and force of the passages which condemn a mean hankering after the vanities of this life and recommend a spiritual state of mind. In the very chapter of Matthew, in which the Lord's Prayer occurs, there are some noble utterances on the subject of spirituality of mind, which for majesty of expression can find no equal in the whole range of literature. They recommend a holy confidence in God's fatherly care and providence, the effectual cure for harrassing cares and anxieties of the world. In John, the 6th chapter, those seekers of Christ who had shown a desire for the meat which perisheth are addressed a reproof which has become quite classic, and which is most appropriate to be directed to the Rishis who continually pray for bovine dishes and intoxicating beverages. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." On another occasion, these words were uttered by the Saviour in reply to a request to be admitted into the circle of his disciples: "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." I would finish my authorities with the following which has the ring of an Indian apothegm: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And *having food and raiment let us be therewith content.*—1 Tim. vi, 6, 7, 8,

I will, in conclusion, make the following extract from Farrar's Life of Christ on the subject of the Lord's Prayer: "In the mingled love and reverence with which it teaches us to approach our Father in heaven—in the spirituality with which it leads us to seek first the kingdom of God and his righteousness,—in the spirit of universal charity and forgiveness which it inculcates—in that plural form through it, which is meant to show us that selfishness must be absolutely and forever excluded from our petitions, and that no man can come to God as his Father without acknowledging that his worst enemies are also God's children—*in the fact that of its seven petitions one, and one only, is for any earthly blessing, and even that one is only for earthly blessings in their simplest forms*—. . . . . even in that exquisite brevity which shows us how little God desires that prayer should be made a burden and weariness—it is, indeed, what the Fathers have called it, a breviarium Evangelii—the pearl of prayers."—Vol. i. pp. 451, 52.

X. Y. Z.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.
SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

BOMBAY DISTRICT PRAYER LEAGUE.
AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

May 14—Acts, ix. 6: "Lord, what wilt Thou have me to do?"
„ 21—Eph. vi. 18: "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" (R. V.)
„ 28—Col. i. 27, 28: "Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

WESLEYAN METHODIST SERVICES.
Sunday, May 15th.
Young Men's Christian Association, Apollo Bunder, 6 p. m.—Rev. G. W. Clutterbuck.
Parel Road, Byculla, 9 a. m., Mr. J. J. Staples; 6 p. m., Mr. T. J. Clay.
Sunday-school, 4 p. m.
Thursday 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL.
THIS Institution is about to be opened in Bombay, and will be under the management of Miss Saleni Armstrong, M. D., who will be assisted by prominent Bombay physicians. Its aim is to supply an imperative need in Missions throughout India—the need of workers trained in Medicine and Nursing.

The course in Nursing will be in the charge of a lady thoroughly trained in this department in England.

TERMS.

Entrance Fee	... Rs	10 0 0
Tuition and Board per mensem	„	50 0 0

Special Rates for Native candidates.
Applications for admission may be made to
Rev. J. S. Stone, M. D.

Epitome of News.

SATURDAY, MAY 7.

—Abdee Hajee Ramjan, a Mahomedan, convicted of having murdered his mistress, was executed yesterday morning, in the presence of an immense multitude. It is time these public executions were done away with.

—*Times of India*; Kurrachee, 6: Kadar Bux, the chief of the Joonaghur outlaws, was sentenced to death yesterday by Colonel Grant the Sessions Judge.

—An example of the wide difference between the European and the native way of looking at essential points was afforded, says the *Englishman*, the other day when two Bengali honorary magistrates of Calcutta sentenced a man to three months' rigorous imprisonment for biting off part of his wife's nose. English judges in India have from time to time passed sentences of six and seven years' imprisonment for this barbarous crime of inflicting irreparable disfigurement on a woman; but the general body of educated natives have yet to be indoctrinated with the truth that the offence of an assault is aggravated instead of, being mitigated, by being committed on a woman.

—Sentence of death on Mazar Ali for the murder of Major Neill, has been confirmed by Sir Lepel Griffin.

MONDAY, MAY 9.

—Yet another barrack tragedy is reported from Jubbulpore, where a soldier of the Warwickshire Regiment on Wednesday morning shot a comrade dead and afterwards attempted to commit suicide. There had been some quarrel between the two men about a dog; and the one threatened, on Tuesday night, to take the life of the other, as he did next morning, firing through his heart The murderer then ran some way, and, in his haste to fire into his mouth, only succeeded in injuring his face, the ball not entering his skull.

—The manufacture of paper is rapidly increasing in this country, for, according to the latest returns, there are now nine paper mills either in full or partial work. Of these five are in the Bombay Presidency.

—Fire broke out in the Sewlal Motilal Spinning Mill in Tardeo, Bombay, after midnight of Friday, and completely destroyed the Mill leaving only the walls standing. This was about the first Mill erected in Bombay.

—The *Times of India* says: The mill was purchased by Mr. Cowasjee Nanabhoy Daver in 1855 from a company who had hitherto conducted its business. After working it for about twenty-four or twenty-five years, he died, and the property went to his heirs, who sold it to his widow. She retained possession for some little time, but ultimately disposed of it to the present owner for the sum of Rs. 4,50,000. The building, which was situated in Tardeo Road, was of brick, with a tiled roof, and a frontage of between 80 and 90 feet. There were about 28,000 spindles worked in the mill, and at the time of its destruction, it is understood there were between 400 or 600 bales of twist lying in the

store room awaiting removal to their purchasers.

—An up-country paper states that it has been practically decided to change the gauge of the Rajputana-Malwa Railway, and that Colonel Bissett is to visit England immediately to make the necessary arrangements. (See below.)

—*N. Chr. Advocate*: Mr. Beecher's farm at Peekskill, N. Y., is to be sold as early as possible. It consists of thirty-six acres and is thought to be worth $100,000. His library and pictures are to be sold also.

—Same: On the 6th of April nine missionaries are expected to sail from New York for the Upper Congo, in South Central Africa, to re-inforce Bishop William Taylor at that point. Three missionaries belonging to this company have already gone, in advance, as far as England, under the lead of Thomas Critchlow, one of the committee who goes to inspect the steamer *Anne Taylor* before it is taken down and packed for shipment, and then to proceed with the party, numbering in all fifteen, to the waters of the Upper Congo. Bishop Taylor, now in Liberia, is expecting to meet the party at Cape Palmas, on the West Coast of Africa.

—Rev. W. S. Howland writes from Ceylon: "I have baptized an aged couple of about eighty years, giving them the names of Abraham and Sarah. The names they have borne up to this time were hardly adapted to be recognized in Christian baptism, as they might be translated 'Lord Rama' and 'she-devil.' Special interest was given to the occasion by the presence of five of their children and six grandchildren, all church members. When the oldest son became a Christian forty years ago, this father came and cursed him. The Christian teacher of the school then said to him: 'We shall see whether your curse or God's blessing is the stronger; you will yet be brought in yourself.' And now, after so many years, he comes into the church, almost a patriarch to the village, yet a child to his grandchildren."

—*Bombay Catholic Examiner*: A French contemporary has just heard from Cairo that the prisoners at Khartoum both European and Egyptian have been liberated by order of Abdul Alai, the Mahdi's successor. It is added that it is impossible to attempt to give the exact number of those who have been set at liberty. Both in the districts and in Khartoum itself were many Turkish subjects of the Greek race and religion who had been cast into prison. But whether the number of liberated prisoners be great or small, the fact of their liberation is, says the author of the letter, a sign of the good intentions of the new Mahdi. His determination to allow his prisoners to return home and relate everywhere all that they have seen and heard is at least a sure indication of his peaceable intentions as to the future.

Tuesday, May 10.

—On Sunday evening, Vithaldas Beconchund, a mehta in the service of Luximondas Sewdas, reported to the police that three Hindoos, whose names he did not know, had swindled him out of Rs. 19,000, under the pretext of making two currency notes out of one note.

—*Times of India*: Two years hence is the centenary of the great French Revolution of 1739, and plans have been laid for rejoicings on the most colossal scale Amongst other projects an International Exhibition is being arranged for. But, alas! Russia, Germany, and England have all declined to participate, and Austria and Italy are pretty sure to follow suit. It was certainly going a little too far to ask the autocrats of St. Petersburg and Berlin to give official recognition to high jinks in Paris in commemoration of the terrible events of a century ago that rolled the head of a brother sovereign to the dust. Republican France may glory in the deeds of 1789. Europe at large can hardly be expected to share in the feeling. Other nations turn to this blood-stained page of history more with horror and grief than with any joyous sentiment that would prompt them to join in piping and dancing over the events it narrates

—Same; Kurrachee, 9: A sad case of murder and suicide occurred here in the Native Infantry lines early this morning. A Havildar of the 26th Native Infantry in a fit of jealousy shot his wife, who had only an hour previously been confined of a child, and afterwards shot himself.

—Rama Pillajee, sentenced to be hung for murdering a boy for the sake of his ornaments, has his sentence reduced to transportation for life, by the High Court.

—A new Presbytery is about to be formed in Formosa. This is the third native Presbytery which has been formed since the English Presbyterian Church commenced working in China forty years ago. There are now five thousand adult communicants in the Chinese Presbyteries.

Wednesday, May 11.

—The statement that the Rajpootana Railway is to be made broad guage is denied.

—*The New Dispensation*: There is deep meaning in what John said of Christ. "He must increase, but I must decrease." Unless you allow yourself to decrease till you are reduced to very nothingness, and allow the Son of God to increase till he occupies the whole domain of your life, it cannot be said that you are loyal to him. It is not in the growth of our selfish piety and virtues that the Son of God is glorified, but in the utter extinction of our self and in his thorough ascendency over our life and conduct.

—*Overland Mail*; Apl. 22: A telegram from Marseilles, dated last night (April 21), states that the *Chusan* has arrived with the rescued passengers of the *Tasmania*. The agent for the East Indian Railway Company in Calcutta gives the following account of the disaster:—

"At 3.50 A M. I was lying awake in my berth, when the vessel went with full force on the rocks. I immediately jumped from my berth, and, having rapidly clothed my two grandchildren, who were with me, rushed on deck. On ascending the hatchway I was knocked over by the lurching of the vessel, and injured my leg. When I arrived on deck I found they were lowering the boats on the starboard side. There was a heavy sea, and a cold biting wind. Out of eight boats only four were launched successfully, the others being smashed by the waves. All the ladies on board came on deck, partially clothed; but everybody was admirably composed, and there was no shrieking or confusion. The women were placed on the bridge, and remained there quietly awaiting orders, though they were constantly drenched by the waves, which washed clean over the vessel. At 9 A. M. all the women and children had left the vessel, with two exceptions—namely, Mrs. Walker and Mrs. Piggott, who refused to leave their husbands. The boats left and reached the shore safely. The passengers, after walking for some hours over rocks and scrubbs, found refuge in a farmhouse. Nothing could exceed the kindness with which they were treated by the country people, who placed all they had at their disposal, and gave up their rooms, clothes, and all they possessed for the comfort of the shipwrecked people. On the Tuesday they were all sent in carts to Propiano, and thence to Ajaccio, where they found the *Chusan*. After the departure of the women the storm increased to such a degree that it would have been impossible to launch anything in the way of boats. The officers and crew, with the assistance of the passengers, proceeded to make rafts out of spars, &c. One was launched and lashed alongside. The second was just finished when a sea washed it overboard. Meanwhile the native firemen took possession of the second raft, and, in defiance of the commands of the chief officer, cut the rope and made for the shore, where they arrived with eight dead from exposure. Then the captain, in making an attempt to procure the ship's papers from the chart-room, was struck and knocked over by the wreckage of one of the skylights. He was lying on his back, and cried out, "For God's sake take this thing off my chest." Major Cooper, aid-de-camp of the Viceroy, the chief officer, and one of the stewards rushed to help him, but were too late, for a heavy sea broke over the vessel and washed him, feet forward, towards the fore part of the steamer, which was completely submerged, and he was never seen again. By this time all of us were numbed with cold, and exhausted, and the passengers and crew congregated in the stern, which was elevated, and in the smoking-room, and some sought refuge in the rigging, where several perished from cold, and the rest were obliged to descend. We expected the vessel to break up every instant, and plunge us into eternity. The smoking-room, in spite of the windows being knocked out, was suffocating from the number of people crowded in it It resembled the Black Hole of Calcutta There were seventy people in a cabin 12 feet by 16 feet. Besides this, the floor was covered with pieces of broken glass, and the poor Lascars were lying about everywhere. The wind continued until 11 P. M., and the sea was still high at 12. Eighteen Lascars died of exposure during the night. In the morning the sea began to abate and at daybreak the joyful report was noised about that a vessel was bearing towards us. She proved to be the yacht *Norseman*, belonging to Mr. Platt, of the firm of Platt and Co., and in company with the French yacht *Persévérant* rescued us all, and vitality was quickly restored by hot coffee and other restoratives, which were supplied to us.

—*The British Consul General* at Philippopolis, Captain Jones, on a public occasion used this language; I drink to the health of the present Regents, who by their prudence have been able to govern the Principality, and to bring it out of a situation of danger and difficulty, while at the same time preserving order and respecting International Treaties. I also drink to the independence and progress of the Bulgarian nation, a little people of three million souls, which by its energy and warlike virtues has succeeded in proving that it is worthy of its independence, and in thus encouraging Europe to assist it in holding up its head against the pretensions of the Russian Colossus.

Thursday, May 12.

—The Str. Assam, with English Mails, left Aden for Bombay on Tuesday, 10 p. m.

—A serious overflow of the River Tigris is reported.

—*Times of India*: Reports from Kandahar state that the garrison has been more than usually on the alert during the last few days, as the Hotak Ghilzais are preparing to make a great effort to drive back Sikander Khan, whose inaction has greatly encouraged them.

Gholam Hyder Orakzai, the Ameer's General from Ghuzni, seems to have made little or no progress southwards since the fight at Mukur. There are rumours of desertions from his troops, and the *Pioneer* says the news, if confirmed, is the most serious yet received.

The Ameer has sent further re-inforcements to Ghuzni, being impatient, apparently, at Gholam Hyder not having joined hands with the Kandahar troops.

His Highness has been suffering from gout, and is only slowly recovering.

Mr. Wallace, District Superintendent of Police, Meerut, died from the effects of a fall while pig-sticking.

—*Bombay Gazette*: The Nizam having named Bushir-ud-Dowlah as the man whom he would desire to succeed Sir Salar Jung as

Minister of the Hyderabad State, the Government of India have confirmed his choice and the appointment has now been formally made. Commenting on the appointment, the *Pioneer* says:—"Bushir-ud-dowlah is one of the first two nobles of Hyderabad, and while not a man of exceptional ability or extraordinary force of character he is modest, even-minded, in sympathy with the Nizam, and has sufficient capacity to carry on the work of the State smoothly, particularly as the Prince himself has shown sound instincts in administrative matters. The Secretaries in Hyderabad too are particularly good men just now, Medhi Ali especially being an official of the best stamp; so there would seem to be no reason—intrigues always excepted—why the ship of State should not be safely steered along after having passed through very troubled waters." Bushir-ud-Dowlah is now in England, but he will doubtless be recalled by telegraph, unless the Nizam wishes him to remain for the Jubilee celebration.

—*N. Chr. Advocate*: A copy of the famous Indulgence hawked over Germany and attacked by Martin Luthur, is in the possession of the British Museum. It shows that among the sins too enormous for its powers, and for which it could promise no exemption from the fires of Hell, was the importation of alum into the States of the Church. The Pope owned certain alum manufactories at Tolfa and would keep his monopoly free from competition. He was ready to sell pardons for murder and perjury, but not for dealing in foreign alum.

Friday, May 13.

—Deaths last week, 414.

—Exchange quotations :

	Demand.	3 Months' sight.	4 Months' sight.	6 Months' sight.
	s. d.	s. d.	s. d.	s. d.
Banks	1 4 25-32	1 4 13-16	1 4 27-32	...
Credits	...	1 4 31-32 to 1 4 15-16	...	...
Documents ...	...	1 4 31-32	...	...
French Paper.	...	1·79 to 178⅜	...	...

Telegraphic Transfers... 1s. 4 25-32d. to 1 4¾d.

—The amount annually spent by the European countries to keep up their armies and navies is £181,120,000. The amount spent by America is about £8,000,000. Adding, therefore, the cost for war debts and armaments together, it will be seen that Europe pays £394,760,000, and America £18,000,000 per annum.

—*Bombay Gazette*; Allahabad, 12: The Governor of Ghazni has sent his family to Kabul, which place they reached on the 25th April. The Ghilzais have made no attempt to block the Ghazni Kabul Road, which shows that the revolt made but little progress in that quarter.

—The appointment of Mr. J. G. Moore, C.S., to act as Commissioner of Customs, Salt, Opium, and Abkari, and Reporter-General of External Commerce, "during the absence" of Mr. C. B. Pritchard, C.S.I., appointed to act as Commissioner in Sind, is gazetted.

—The following appointments are notified:—Mr. A. Keyser, C.S., to act as Collector of Thana, from the date of the departure, on privilege leave, of Mr. G. A. Vidal, C.S.; Mr. M. F. Sinclair, C.S., to act as Collector of Kolaba; Mr. J. K. Spence, C.S., to act as Collector of Dharwar; Mr. J. A. Baines to act as Collector of Kaira; and Mr. H. E. Winter, C S., to act as Collector of Sholapore, from the date of the departure on furlough of Mr. J. F. Fleet, C.I.E.

—Report of American Marathi Mission: We have to record the death of Rev. S. R. Wells, who was in our Mission for more than eleven years, from November 13, 1869, to March 30, 1881. He died at his home in Eagle Grove, Ia., U. S. A., October 7, 1886. The greater part of his Indian life was spent at Bhainj and Panchgani, in the Satara District. The native brethren who worked under his direction felt a strong attachment to him, and the news of his death came to them with a shock as of a personal bereavement.

—An important paper was read at the Victoria Institute by Mr. S R. Pattison, F.G.S. This distinguished geologist has devoted many years to the study of the coral reefs of England. His conclusions in relation to the pedigree of these corals are adverse to the Evolution theory. There is no evidence of gradual development from a lower to a higher type. The old corals of ancient reefs were as highly organised as the modern. There is no appearance of change of species. Coral life burst upon the stage all at once. Science can give no account of its introduction without parentage.

—Social Purity in Calcutta: At the time of the excitement about social purity in Calcutta last year, a very influential committee of ladies was formed to extend charity and kindness to the unfortunate. With the first lady in the land as patroness, and Mrs. Pugh and Miss Leslie as secretaries, the committee went energetically and methodically to work at once at rescue and prevention, the two descriptions of effort which they proposed to themselves. The rescue work has in view the helping, by sympathy, interest, and money, of several devoted ladies who have been quietly employed in the reclamation of the fallen for many years past. The preventive work aims at teaching destitute young women to work, and providing them with work, that they may not be driven to an immoral life. In pursuance of these laudable objects the committee, whose zeal and goodness cannot be too warmly commended, has opened a "home" in European Asylum Lane, with a matron in charge, an industrial workshop in Dharamtola Street. The latter was opened only a few days ago, Lady Bayley and the Lord Bishop of Calcutta, being present and the committee is seeking for suggestions as to the most feasible employments for women, several of whom are already in the shop. One promise of success for the experiment lies in the fact that Eurasian and Anglo-Indian women are imbibing English ideas of the dignity of labour, and are less unwilling than they were only a few years ago to turn their hands to honest work. The committee has issued a prospectus in which it says that large sum of money are required to keep up the house of refuge and the training home. This is an excellent work of benevolence in our midst and at our doors, and we shall be glad to hear that the appeal has been generously responded to. -(*Englishman.*)

Selections.

NEWLY FOUND SARCOPHAGI.

Beirut, Syria, March 16, 1887.

To the Editor of *The New York Evangelist.*

Dear Sir,—I enclose copy of a letter just received from Rev. W. K. Eddy, American missionary in Sidon, with regard to a remarkable archæological discovery. Mr. Eddy's observations were made amid great difficulties, and do not claim to be complete; but he describes quite enough to awaken intense interest among all archæological scholars. Thus far no inscriptions have been found, but further investigation may bring them to light if they exist. The Professors of the Beirut College are about co-operating with Mr. Eddy to make a thorough examination of all the chambers before these splendid specimens of Greek sculpture are transferred to the Imperial Museum in Constantinople. Turkish guards now stand over the entrance of the shaft to prevent the removal of the statues. No such art treasures as these have been found in Syria in modern times. Yours, &c.,

Henry H. Jessup.

[From Letter of the Rev. William K. Eddy, Sidon, Syria, March 12, 1887.]

About a mile north-east of the city, in an open field above the line of the gardens, was found a shaft, open at the top, about thirty feet square, thirty-five or forty feet deep. When this was excavated, doors were found on the four sides of the perpendicular walls, leading to as many chambers. Entering the south first, we found it about fifteen feet square, cut out of the solid rock, roof and sides all of rock, but a built wall between it and the court or shaft. Entering, two sarcophagi met the eye: the one on the right, of black marble, highly polished, with lid of peaked shape, very little ornament; the one on the left of purest white marble of dazzling brilliancy and enormous size. Remembering that we saw these only by flickering light of candle, and in an atmosphere so dense with carbonic acid gas that a candle held near the bottom went out, and that one became faint, it will be easy to see that guesses at measurements may be very faulty.

This sarcophagus was eleven feet long, five wide, and twelve high. The body was of one piece, and also the top of another solid block. The top was a grand arch of shining marble, the front of which was divided by a line into two panels, and so the back. At the four sides were four projections, with noble lions' heads. On each panel was a symbolical figure—body of animal, head of eagle, with uplifted wings facing each other. Below, on the front of the tomb, beneath a very elaborate cornice, were two centaurs facing each other, and trampling on a warrior who strove to defend himself by a shield.

On the sides, which were alike, were first two human figures, with four spirited horses ahead of them. Some of the horses have their heads turned back, and beneath the horses' feet a lion on the one side and a boar or hyena on the other, then two more figures with four more horses.

At the back, in the upper part, were also figures, bodies of birds, heads of men (if I remember aright), with beautifully extended wings. Below, two centaurs carrying a captured stag between them. The cloaks falling from the shoulders of the centaurs had lion's head in the corners. One centaur carries the branch of a tree like a gigantic arrow upon his shoulders.

Below these figures, all around, was a band of figures, quite small and exquisitely cut, representing hunting scenes, &c. This was partly covered with stones, so that we could not see it. The workmanship of this was good, but not remarkable.

A hole had been broken in its front, through which its contents had been rifled, and some of the figures had been broken, but in general it was in a fine state of preservation. Three skeletons and five dogs' heads remained. From the long noses of the latter it is easy to infer they were hunting dogs.

The east chamber had also two sarcophagi, one small and plain, but on the left; while the larger one was on the right. This was the finest thing I remember to have seen in stone. A Greek temple, formed of finest marble, translucent as alabaster. The roof is slanting, and carved to represent tiles, with strips of metal covering the joints, and pretty carved knobs where these strips cross the ridge. At the ends of the ridges are carved ornaments. The sides of the sarcophagus rise up above the caves. On the upper projection was a representation of the funeral procession, mourning women, two horses without saddles or trappings, but with men walking by them. A chariot with four horses, a man in the chariot; then four more horses drawing the funeral car; more figures. In front, three figures above and three on a strip below, all sym-

bolizing grief. This top is all of one piece, and has the right upper corner broken open in order to rifle the tomb. The great beauty was the body of the temple, with a porch of columns all about it, and in the porch between these stood *eighteen statues about three feet in height, not discolored nor touched by dirt, as beautiful as if finished yesterday* Of the finest art, muscles and form showed through the drapery. Each one of these eighteen would be a gem of itself, not a scratch or a flaw anywhere. All the carving on this temple, cornices, friezes, columns, &c., in perfect lines, as perfect and sharp as could be wished. Below is a band covered with representations of hunting scenes, &c. The imperfect view we could get of this was enough to fill us with enthusiasm. I cannot describe all the details ; dragons, dogs' heads, mourners, &c. Thirty human figures above this band, &c.

In the north room is a plain sarcophagus. The west room has four sarcophagi, which I have not yet seen. I forgot to say that this temple has painted figures, cloaks, flowers. eyes with black pupils—paint mostly gone now. The west room is said to be the finest of all. We were not able, however, to enter it.

WHISPERERS.

By T. Dewitt Talmage.

The Apostle Paul describes a class of persons called whisperers. They are thus described because they are apt to speak under voice and in confidential mood, and with hand at the side of the mouth acting as a funnel so as to hinder the precious information from wandering into the wrong ear. They do not speak softly, because they are lacking in lung force or because they are overpowered with the spirit of gentleness, but because they do not want to be held responsible for defamation. If no one heareth but the one into whose ear the nice little delicacy of intelligence is distilled, and the offender is afterward arraigned, he can deny that he ever said it, for the whisperer is always a first-class liar. Some people whisper because they are hoarse from a cold or because they want to say something useful without disturbing others, but the creature photographed by the Apostle Paul gives muffled utterances from sinister and depraved purpose, and sometimes all you can hear is a sibilant sound as the letter S drops from the tip of the tongue into the listening ear—a brief hiss of the serpent as he projects his venom. They are masculine and feminine, about equally divided, with a little tendency to a majority on the side of those who are called the "lords of creation." They have been heard at the window of every bank cashier and in every counting-room, and in all business circles, as well as at sewing societies and at meetings of orphan asylum managers. They are the worst foes of society ; are responsible for miseries illimitable ; are the scavengers of the world, driving their cart through every community.

From the manner in which Paul frequently alludes to them, I judge that he had himself suffered from their attack. His personal presence was defective and gave abundant opportunity for their ridicule. And besides that, he was a bachelor, persisting down into the sixties in his celibacy, and no doubt some of them having failed in their connubial designs upon him, the little missionary had to take the raking fire of these whisperers. He was a fine morsel for their scandalization, and Paul, no longer able to keep his patience in regard to them, shows these miscreants of the tongue and heart sitting down in my text beside the scoundrels and the murderers.

The law of libel has a quick and stout grip for open slander. If I should plainly and by name charge any one with fraud or theft, or arson uncleanliness, the next morning I might have a peremptory document served on me, and in dollars and cents I should have to pay for what damage I had done that one's character. But the creatures spoken of by St. Paul are so small they slide through between the fine-tooth comb of the law. They live on and live on, escaping courts and juries and penitentiaries. The district attorney cannot find them. The grand jury can not find them. Shut them off from one route of perfidy and they start on another. No amount of moral influence can persuade them to desist. We might as well read the Ten Commandments to a flock of crows, expecting them to retreat under the force of the moral sentiment. They are found everywhere. I think they thrive best in a village of one or two thousand inhabitants where everybody knows everybody, but our large cities have a full share. They are of a prying disposition. They look into the basement windows to see people at the morning and evening meal. They can see as far through the keyhole as other people can see with the door wide open. They can overhear conversation at the other side of the room. To them the world is a whispering-gallery. They put the worst construction on everything. A wife descending into the street with eyes a little dim with tears, the event is stimulating to the tale-bearer and sets the whisperer up in business for many weeks. "Guess that husband and wife don't live happily together." "Warrant you the husband abuses her." "Outrageous." "Shall go over and tell the neighbours, for this thing has got to be stopped." "Shall I bring the matter before the Church ?" She rushes in out of breath, saying : Don't you think, All-ear, that our neighbour, poor thing, came out of her house this morning crying ? That brute of a man has been abusing her. Isn't it awful? Just think of having our neighbourhood disturbed by such goings on ! Well, I have suspected it for a long time. I saw him down the street the other afternoon very gracious and polite. I thought then he might better go home and pay attention to his own family, who were probably at that very time sitting up-stairs crying their eyes out. Now, do persuade your husband to go over and put an end to this outrage! Dear me, isn't it awful ?" Whisperers ! The fact is that one woman set on fire with a bad spirit can keep a whole neighbourhood a-boil. She does not have to be endowed with any special brain. It is quite requisite that she be not incommoded with a large family, That would keep her at home. Such must either be single or have no children, in order that she may have time to attend to all the secret affairs of the neighbourhood. Women with large families seldom succeed as whisperers If anything goes wrong, she is the first one to hear it. There seem to be telegraph wires and telephones between her ear and all the households of all the town. For good, healthy news she has no appetite, but for the scraps and peelings that are thrown out from the scullery into the back yard she has great avidity. The only day when she has no time to go abroad is some day when there is new divorce case in the papers, with three or four delightful columns of private letters published. That morning she has no time to read even her Bible. She may saunter out toward night, just to get another paper to see if there are any more particulars of the case to get hold of. Satan does not have to look very sharp after his evil dominion in that neighbourhood. He has let out to her the whole contract. She puts husbands and wives out with each other, and brothers and sisters in antagonism, and makes the pastor disgusted with his church, and the church irritated with the pastor, and makes neighbours who feel kindly towards each other suspicious and critical, hissing through their teeth as one rides past in a fine carriage, saying, "We would keep carriages if we never paid our debts." If two or three of these whisperers happen to meet, they stir a caldron that makes me think of the three witches of "Macbeth," dancing around the boiling caldron in a dark cave. I have more respect for a poor waif of the street, floating down under the gaslight, with no home and no God, for she deceives no one as to what she is, than for one of those hags of respectable society who covers up her claws of death with a fine shawl and bolts the hell of her heart with a diamond breastpin.

SEVEN HUNDRED CONVERTS ON THE CONGO.

Rev. Henry Richards writes from Banza Manteke, (Aug. 6) to the American Baptist missionary secretaries saying: "When I received your letter to baptize I was preparing to immerse sixteen candidates, but had also just commenced special services in all the towns. I locked up the house, took the harmonium, the children and converts and sang and preached the gospel to the people all day long. The bones that had been shaking for some time past began to stand up and show very evident signs of life. Truly the Pentecostal power came as I have never seen before, for the people began to bring out their idols for us to burn and to cry, 'What must we do to be saved ?' There was much opposition and persecution, which only seemed to increase the spiritual power ; for the bitterest enemies and the greatest sinners were brought under conviction of sin. The interest increased and the people came up in large numbers to the station. The house became too strait and we were obliged to hold the services in the open air, and have continued to do so up to the present time : and we have *more than seven hundred converts.* The glorious fact is this : that Banza Manteke is no longer a heathen country, but more Christian than any I am acquainted with. I have scarcely had time to eat ; for from morning till night I have been busy preaching, receiving inquirers and treating the sick."

PROFESSOR HUXLEY AND PSEUDO SCIENCE.

By F. M. Winn, M.D.

In the current number of the *Nineteenth Century* there is an article by Professor Huxley entitled "Science and Pseudo-Science," in which he lectures the Duke of Argyll on this subject, implying that the Duke is ignorant of the first principles of inductive philosophy. This comes with an unusually bad grace from one of the Tyndall, Darwin and Herbert Spencer school, whose writings have been glaringly conspicuous for their pseudo-philosophic character, for their hasty generalisations and mischievous assumptions. We will cite a few examples of their pseudo-science :—

1. Dr. Tyndall assumed that he saw in matter "the promise and potency of all terrestial life." He also suggested that "the lifting power of the idealelem sent !" should supersede religious belief.

2. Professor Huxley announced several years since that he had discohered tee origin of life in sea mud, which he termed "Bathybius." He also stated, from a very imperfect knowledge of animal life that its growth was similar to the building up of a crystal ! !

3. Spontaneous generation, advocated by some physiologists several years since, is another short-lived example ofpseudo-science.

4. About ten years ago there was a futile attempt made by materialistic physiologists to revive, under a new guise, the exploded doctrine of phrenology.

5. Sir William Thomson told us that the elements of life were brought to the earth in a meteoric stone.

6. Of all the extravagant examples of

pseudo-science, and one which has been most widely spread, is the preposterous theory of physical evolution. In the number of the *Rock* for June 22nd, 1883, I published a number of facts which struck at the very root of Darwinism, and which no Darwinite has attempted to refute. It would seem, from the scientific nonsense with which the journals have teemed of late years, that common sense has taken flight. Arguments are lost on the infatuated believers in Darwin. In 1883 I remarked, in the *Journal of Psychological Medicine*, that a Swift was wanted to hold up to ridicule the pseudo-philosophy now so rife. The philosophy of Laputa's notion of extracting sunbeams from cucumbers was not a whit more impossible than Darwin's Origin of the Species.

7. We have yet to learn whether Mr. Pengelly has succeeded in discovering positive evidence of primitive man in the caves of Dewan. He confidently asserted that he had done so about eight years ago, at a meeting of the British Association for the Advancement of Science.

We might smile at all these doctrines did they not tend to subvert the fundamental principles on which all our morality and polity are based. The subtle sophistries of the Huxley, Tyndal, Darwin, and Herbert Spencer school have done infinitely more mischief than the outspoken blasphemy of Hyde Park stump orators.

Miscellany.

—The following experiences of Pastor Christien Dieterle in South Germany will be read with interest. There appears to be more freedom in the present day for the spread of Gospel truth :—

From 1864-66 he was stationed at Halle. It was his second appointment, and he had no helper. Near by was Beldersroth, a village of, perhaps, 300 inhabitants, where a congregation had been gathered, in a private house, of five or six praying souls. Here an interest began soon to be awakened, the congregation increasing, and many being converted. People came in from other villages. The custom had become prevalent there for the young people to go around the streets singing secular songs. Of this fondness for music he took advantage, taught the young people to sing well in four parts, and soon, with the songs of salvation, displaced those of ribaldry and uncleanness.

This soon awakened the powers of evil. The work was denounced in the pulpit, and warnings uttered against false prophets, and wolves in sheep's clothing: and so dangerous did it become to go late at night from the meetings to the railway station that the people detailed squads of attendants to protect him.

One Candlemas Day, the Pastor called at the house of a widow with several sons, one converted, one intensely hostile, and the rest indifferent. The servant, an earnest friend of the work, warned him not to enter. "John," said she, "is watching for you with a gun at the head of the stairs, and I have been watching for you too from the kitchen window."

He turned away, and went to the meeting. The mother and the friendly son, Henry, desired him to return with them, saying that John was now ashamed of his conduct He complied, but had not been long in conversation when the mother suddenly sprang up, and he saw the muzzle of a gun thrust through the door. Henry seized the weapon, dragged John into the room, and, after a fierce struggle, gained possession of the gun, and John could vent his spite only in threats and curses. "John," said the minister, "if you had shot me you would have done me no real harm, for I should have now been in heaven, but you would have been a wretched murderer, and would have had no more peace. Thank God, then, that you failed. Were complaint made against you, you would go to prison, but I shall only pray for you." Said he, "I need none of your prayers." "But you cannot help my praying for you, and when you want to be a new man come to me for advice and I will pray with you; I shall look for you every day."

Three weeks after, he came weeping, determined to give himself up to Christ. He is now a faithful local preacher, and his brother Henry is also upon the circuit.

TELEGRAPHIC NEWS.

Paris, May 5th: The authorities here have stopped the performance of *Lohengrin* owing to the anti-German demonstrations which have taken place outside the theatre where it was played.—Count Munster, the German Ambassador to France, has returned from his leave of absence, and was received by M. Flourens, the Minister for Foreign Affairs, at the Quai d'Orsy—Cordial assurances were exchanged at the interview.

London, 6th: The House of Commons last evening resumed the debate on Mr. Charles E. Lewis's motion, and, on a division, it was rejected by 296 against 218 votes.—Mr. Gladstone then moved for the appointment of a Select Committee for the purpose of enquiring into the charge of falsehood brought against Mr. John Dillon by the London *Times*, for the statement made by him in the House in his capacity as a member of Parliament.—Mr. Gladstone, in the course of his speech, contended that a Government official sueing in behalf of the member of the House of Commons, whose veracity has been impugned, would be regarded as a collusive prosecution, and it would, therefore, be futile to do so for the purpose of vindicating the privileges of Parliament.—*The House afterwards adjourned.*

7th. The House of Commons last night rejected, by 317 against 233 votes, Mr. Gladstone's motion for the appointment of a Select Committee to enquire into the charge of falsehood brought by the *Times* against Mr. Dillon.—An amendment, brought forward by Sir Edward Clark, the Solicitor-General, to the effect that the House decline to treat the matter as a breach of privilege, was subsequently adopted.—In the House of Lords last evening, Lord Cross the Secretary of State for India, in reply to a question, said that Lord Dufferin had telegraphed stating that his information did not confirm the report relative to the victory gained by the Shinwaris in the Khyber district.—No fighting, the Viceroy says, has taken place in the vicinity of the Khyber, although it appeared that an engagement occurred on the 12th ultimo between the Ameer's troops and the Hotaks—both sides claiming advantage, and the Viceroy adds that he has no reason to believe that the Ameer Abdur Rahman is not holding his own.

Paris, 7th: M. Goblet, the French Premier, speaking at Havre to-day, said that he hoped the French nation will retain the coolness and resolution which were shown during the incidents which recently took place, for the period was really a time of trial for the nation —France, he said, earnestly desires peace, but to maintain which she would neither sacrifice her rights nor honour.

London, 8th: The Marquis of Salisbury, speaking at a banquet given at the Criterion last night, said that he believed that the nation will, after a time, by a sharp expression of opinion, stop the grotesque and melancholy farce which is being played in the House of Commons.

Paris, 8th: The *Temps*, in its issue to-day, says that the negotiations between France and England with respect to the neutralization of the Suez Canal are progressing. The agreement between France and Great Britain to determine the sphere of influence of the two Powers on the Somali Coast is on the point of being concluded.

London, 9th: Upwards of one hundred vessels will take part in the Jubilee review to be held off Portsmouth.—England has declined to participate officially at the Paris Exhibition in 1889.

10th: In the House of Commons last night, Sir J. E. Gorst, Secretary of State for India, in reply to a question, said the Ghilzai rebellion still continues, and that several actions have taken place in which both sides claimed the victory.—He had no reason to think that the Ameer was not holding his own.—The Ameer, he said, had recently strengthened the defences of Herat.—No plan for the extension of the Quetta Railway to Kandahar has yet been adopted.—The Colonial Conference has been closed.—The Corporation of London presented their Jubilee address to her Majesty the Queen at Buckingham Palace yesterday.—The House of Commons had an all night sitting on the Crimes Bill, during which the cloture was twice adopted.—The Right Hon. W. H. Smith proposed the cloture for the remaining amendments of the first section collectively.—Mr. Courtenay, the Chairman of Committees, refused to put the question, and ultimately the amendments were rejected singly.

New York, 10th: William O'Brien has made a violent speech here against the Marquis of Lansdowne, and has started for Montreal.—A series of Irish demonstrations has been arranged to take place in Canada.—The Loyalist opposition is, however, very active.

Paris, 10th: The *Temps* states that an agreement has been concluded between England and France, by which English authority at Dongareta is recognized.

St. Petersburg, 10th: Nothing of importance occurred at to-day's sitting of the Afghan Commission, and the meeting was adjourned to Thursday.

London, 11th: Her Majesty the Queen wil lay the foundation stone of the Imperial Institute on the 4th July. Over £150,000 has been subscribed to the fund in Great Britain.—The committee are preparing, and will publi next week, their scheme for securing thoroughly representative governing body.

Constantinople, 11th : The Porte is sendin two ironclads and five battalions of troops to Crete, which is now restored to a state of tranquillity.

Berlin, 11th: Count Herbert Bismarck has been ordered rest, and proceeds to pay a visit to the Marquis of Londonderry, Lord Lieutenant of Ireland, at Dublin.

London, 12th: In Committee of the House of Commons the Second Section of the Crimes Bill has been adopted.—During the debate last night the Cloture had to be re-applied.—The Government of Hayti have paid a portion of the indemnity claimed by England, and have promised to pay the balance shortly.

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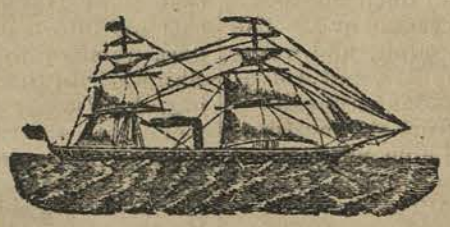

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing andill ustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strennous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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